

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

THE RIDGEFIELD CONTROVERSY.

Correspondence between Rev. CHARLES G. SELLECK, Pastor of the Presbyterian Church, Ridgefield, Conn. and Br. S. J. HILLYER, North-Salem, N. Y.

CONTINUED FROM NO. 21, PAGE 161.
Second Letter from Mr. Selleck.

As to your *Sermon*, I object to it because the doctrine it sets forth is not the doctrine of the text. The doctrine of the sermon is that all men will be saved. The text does not contain that doctrine. Neither you nor any other man can legitimately draw such a doctrine from the text. The passage does not so much as intimate that the gospel is the power of God unto salvation to any except those who believe. The passage expressly says, "to every one that believeth," and it does not say more. But in your sermon, based upon that text, and professedly drawn from it, you preach salvation unconditionally to all mankind. The great, what you call the "common" salvation, you declare, is to be given to all men, and that their unbelief cannot prevent it. The text holds forth to view no other than a limited salvation. But in preaching from it, you hold forth an unlimited salvation. Now, sir, to preach as you did, you ought at least to have selected a more plausible text. That which Satan preached in the garden would have suited your purpose much better. Your message, sir, to men, as a preacher of the gospel, is not your own; it is that which the Lord Jesus sent you to convey, and you have no right to make proffers which that message does not contain.

Should you set up the plea that other parts of scripture sustain the views which you advanced in that sermon, surely, then, it might have been expected that you would have chosen some one of those parts for the theme of your discourse. It is not honest dealing with men to present them a clause of your divine message, professedly to found a discourse upon it, and then slip off to something foreign to that clause, as if both were one and the same thing. I do not like such a manner of dealing with the souls of men. Your master will pronounce you an unfaithful servant. But as if conscious that the text did not bear you out, in the doctrine you advanced, you go as far back as the covenant made with Abraham and which was renewed to Isaac and to Jacob. You notice the promise made in that covenant, that in his seed, i. e. Christ, should all the nations kindreds and families of the earth be blessed.—

And you affirm that this is, virtually, a promise of salvation to all mankind, which their belief, or conduct, be they what they may, cannot annul.

Now did it not occur to you that the coming of Christ the true seed, might be styled a blessing to the world in more than one sense? And did it not occur to you that, even though the promise should be restricted to one meaning, those, to whom it was made, might, by their viciousness or unbelief, come short of it? Will you say that such a thing is impossible? As it regards this, must not every honest inquirer after truth hold his mind in suspense, until he gains further information from some source or other? Supposing it should be now that the promise to Abraham and his natural posterity, and all the world, were such in its nature or conditions that it could not be inherited by men excepting thro' the exercise of faith, (and surely a promise may be thus made,) would it then be absolutely certain that all would obtain it? Would you not think there was a fallacy in the reasoning that should maintain the contrary? To take a case in point. The promise was made to Abraham and to his posterity time and again, that they should inherit the earthly Canaan. The promise was as positive as the one you instance. But in this case, the inheritance of the promise depended on Abraham's faith, and many of his posterity were excluded because of their unbelief. The promise was made sure—the land of Canaan in all its beauty and fertility lay spread out before them. The Israelites had nothing to do but to go in and possess the land, trusting in the promise of Israel's God. Nothing but their unbelief shut them out. But should any one still maintain that the promise to Abraham and to his seed, of the land of Canaan, was sure—made by that God who has all power in his hands, and who cannot lie, and that e. g. they would all inherit the land; would you not be as quick to detect the fallacy of his reasoning as any one? And would you not think that all his reasoning and strong assertion on the subject would be to no purpose? Such, sir! is precisely the fallacy of your reasoning on the promise to Abraham, that it virtually pledges the eternal salvation of all mankind. And just to the same purpose are all your confident assertions, that their belief or unbelief cannot alter the issue. The blessings promised to Abraham in that covenant, of whatever nature, were never promised to those who remain in unbelief—but only to those who believe—precisely of the same nature with your text. In vindication of this view of the nature of that promise, I refer you generally to the 3d of Galatians, but more particularly to the 6, 7, 8 and 9th verses. Also, the 14th, 22d and 29th.

And now, sir, cast a thought for a moment about you, and think in what light you stand.—The case is not as if the question at issue were of trivial concern to man: it is a question in which his dearest interests are at stake. If you are right, it is true, there is no risk. But if you are wrong—if you are laboring under a misconception of the truth—if, in the structure of your

argument there is a fallacy which affects the soundness of your conclusions; then, sir, your precious all is lost, and those who are led by you are involved in the same ruin. You become a "blind guide"; and "if the blind lead the blind, both will fall into the ditch." Have you then so much confidence in the infallibility of your own judgment, and that, too, when your judgment stands opposed to the opinions of almost the whole body of christians from the beginning down, that you are willing to risk your eternal all and that of your fellow beings also, upon the soundness of it? There are persons in the world who possess a fool-hardy spirit. They are very confident and courageous in those cases of danger where their courage serves no other purpose than to expose them to certain injury. This disposition is sometimes evinced in matters of religion, and I must say, it is never more out of place.

(To be continued.)

Reply.

In writing the sermon headed with the words, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth," I desired, as is evident from the simplicity of style, to be correctly understood. It appears, however, that there is one at least, who has misapprehended the subject. I will therefore try again.

The prominent doctrine of the text, is the gospel of Christ. To ascertain therefore, the true meaning of the word gospel, claims our first attention. Dr. A. Clarke says that "the Greek word *Euaggelion*, from *eu* good, and *aggelia* a message, signifies good news or glad tidings in general." Similar are the definitions given by Cruden, Calmet, and others. The word translated gospel in the text, is rendered good tidings in Luke ii, 10, "Fear not: for behold, I bring you good tidings of great joy which shall be to all people."

If the above definition be correct, (and I presume you will not object to it,) was there not a propriety in using the phrase "gospel of Christ," as synonymous with Universalism? Surely you will not pretend that endless misery is good news, either to angels, saints or sinners. Therefore to call it gospel, would evidently be improper. There is no system of Theology with which man is acquainted, that can with any propriety be called "good tidings of great joy which shall be to all people," but that which teaches the final holiness and happiness of all men. Therefore, unless you can name a doctrine containing better news than Universalism, and consequently more in accordance with the gospel of Christ, does not candor ask you to admit that I had a right to use the text as I did?

In your former letter you intimated that the doctrine of the sermon was that of the serpent. In reply, I attempted to correct your mistake.—And had you paid attention to my remarks, and shown that they were incorrect, there might possibly have been some wit, if not candor in the reiteration of the insinuation. But as the case now stands, that mind must have a pervert-

ed taste which imagines that it discovers in it either wit or candor. Believing as I do, that the serpent is a liar, and his doctrine totally false, I have no inclination to preach from his words; but choose rather to leave them to the more appropriate use of those who believe that Adam was threatened with both natural and eternal death, and who at the same time contend, that he died neither on the day of his transgression.

Finding the word gospel in the text, I regarded it my duty, as well as privilege, to appeal to the scriptures to ascertain its nature and extensiveness. And as the apostle Paul had openly declared that he was not ashamed of the gospel of Christ, I had reason to suppose that his views upon the subject merited my attention. And in my examination, my mind was led particularly to the following passage. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." Now, sir, I would have you bear in mind, that in going back to the promises made to the patriarchs, I was only following the example of the apostle. And I would also ask you to remember that he is as much implicated in your animadversion, as myself.

Your asking whether it did not occur to me, that the coming of Christ, the true seed, might be styled a blessing to the world in more than one sense, leads me to conclude that you admit that all the nations, families, and kindreds of the earth, include the whole human family. But in reply to this query, although I may run the hazard of again being called blind, I must acknowledge that my perceptive powers are too obtuse to discover in what sense Christ can be a blessing to the world, if to a large proportion of the world, existence is to be an infinite and unending curse. Is it not a popular theme with you and your brethren, that those who live in a gospel land, and hear the name of Savior, and die unbelieving and impenitent, will be made to suffer more intense misery in the eternal world, than those who live and die in a heathen land, where the name of Christ was never proclaimed? How then could you so far forget yourself as to propose the above question?

But as if suspicious that there might be some unsoundness in this query, you vary the question, and inquire whether it did not occur to me, that those to whom the promise was made, might not by their viciousness or unbelief come short of it. In answering this question, it will be necessary to advert to the two salvations taught in the Bible. And as a key text I will introduce the following. "For therefore we both labor and suffer reproach because we trust in the living God who is the Savior of all men, specially of those that believe." It is a positive truth that God is the Savior of all men; and it is equally as true that he is the special Savior only of the believer. To blend these two salvations in one, would not only do violence to the scriptures, but render theology absurd and contradictory. God is the ultimate Savior of all men, from mortality to immortality, from corruption to incorruption, from dishonor to glory, and from the earthy image to the heavenly. But he is the present and special Savior, only of the believer, from doubts, darkness, and tormenting fears, and all the unhappy consequences attendant on unbelief, to peace, rest and joy, and all the happy emotions that pervade the bosom of the true christian. The "common salvation" is confined to the resurrection state.—But the special salvation is enjoyed in this world by every christian whose faith is evangelical and who practices good works.

The promises of God made to the patriarchs that in Christ all the nations, families, and kindreds of the earth shall be blessed, refer to the common salvation, or the glories of immortality. For you will notice that it is in Christ that

all are to be blessed. Accordingly the apostle speaking of the resurrection, says, "For as in Adam all die, even so, in Christ shall all be made alive." I now ask; can any man by his "viciousness or unbelief" prevent his being made alive in Christ? Can the creature do any thing while in time, to bind him eternally to the earthy image, to mortality and corruption? Or when dead, has he any ability or power to co-operate with God, and assist in raising himself from dishonor to glory? When you have answered these queries correctly, will not candor and consistency lead you to admit, that the future and eternal salvation of man is unconditional? Man is called upon to believe the truth.—And it is true, in the counsel of God, that every man has an interest in the glories of immortality whether believed or not. Faith cannot create the truth which it embraces, neither can unbelief falsify the truth which it rejects. If, however, the reverse of these positions be correct, it follows that man has the ability to render every thing true or false at his option. And on this hypothesis your endless hell, even admitting it a reality, could be rendered a nonentity. But the premises are false. Truth is as imperishable as its author.

Paul was once an unbeliever; and he acknowledges that he was the chief of sinners.—But did his unbelief and wickedness destroy his interest in the promise of God? When he was Saul of Tarsus, the cruel persecutor, was it not true in the purpose of God that he would ultimately rise to the glories of immortality? If so, suppose he had remained in unbelief and impenitence till he closed his eyes in death, would that circumstance have annihilated truth and rendered a nonentity his eternal salvation?—There is no truth more deeply rooted in my mind, than that man can do nothing while in time, to merit endless beatitude. The resurrection state is a free gift, purely of grace, and consequently unconditional on the part of man.—And when I say unconditional, I do not mean that any will be saved in unbelief or in sin. The Scriptures furnish me no evidence, that there will be either belief or unbelief in the resurrection state. Neither do they teach me that any of our race will be impenitent or wicked, when all the nations, families, and kindreds of the earth are made alive and blessed in Christ.—That the promises of God cannot be rendered void by the unbelief or sinfulness of man, is evident from the following testimony. "All the promises of God in him are yea, and in him amen, unto the glory of God by us." "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

God has promised that day and night shall not cease while the earth remaineth. Now there would be as much propriety and good sense in contending that the regular rising of the sun every morning, depends upon our faith in this promise, as there are in saying that the resurrection of mankind to happiness incorrupt and immortal, is predicated upon their belief while in time. But if none are to be saved in the future world, unless they have faith in the gospel while in this, all infants and idiots, and all the heathen that die without a knowledge of the gospel must be excluded. But should you say that infants and idiots are exceptions, could you not consistently with your own views exclaim, would to heaven that all our race had died in infancy, or been born idiots?

The argument (if it may be so called) to which I have attempted to reply rests entirely upon hypothesis. It commences thus; "Suppose it

should be now that the promise," &c. If you have any evidence from the Bible that the promises of God which are in him yea, and amen, are conditional on the part of man, why not bring it forward, and not depend upon mere supposition. Unless you produce one passage which teaches that faith here, entitles its possessor to endless felicity hereafter, further remarks from me against this position are unnecessary.

The present or special salvation is conditional; and is enjoyed by none but those who possess evangelical faith in the gospel, and practice the precepts of Christ. All who fully believe the gospel are now specially saved; while those who reject it are condemned or damned. "And this is the condemnation, that light, [that is, the gospel, good tidings, or Universalism] is come into the world, and men loved darkness rather than light, because their deeds were evil."

Faith in the gospel which teaches the common salvation, produces the special salvation.—Hence the apostle says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—The great truth held out in this passage to be believed, is the gospel of Christ; and the effect produced by the belief, is the special salvation. If you will re-peruse the sermon, you will find that I contended that the salvation mentioned in the last clause of the text is special, and consequently limited to believers. But this by no means contradicts the great truth that the gospel is "good tidings of great joy which shall be to all people." "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed!" The gospel preached declares that all nations shall be blessed. And the heathen, or Gentiles, or whoever they may be, that receive the gospel by faith, are justified, that is, specially saved.

Your allusion to the "earthly Canaan" is not in point. Your whole argument rests upon hypothesis. When you can produce one solitary passage from the Bible to prove that the happiness of eternity depends upon faith and works in time, you will then be in the possession of something that deserves the name of argument. But if the ground upon which you stand be correct, it will prove, perhaps, more than you are willing to admit. Neither Moses nor Aaron was allowed to enter the land of Canaan. And if there is an exact analogy between the land of Canaan and the resurrection state; in fine, if your whole hypothesis be correct, what evidence have you that they will not be excluded from the latter, as well as the former?

I have carefully examined the whole of the 3d chapter of Galatians to which you refer me, and I find nothing inconsistent with the gospel of Christ. It accords with my views. If it also contains yours, it then follows that we are agreed. Until you point out wherein that chapter is opposed to the doctrine I believe and advocate, comment from me is unnecessary.

I have obeyed your command, and cast a thought about me, and I find myself standing upon the only sure foundation, in the light of eternal truth, believing the sacred promises of the Lord, trusting implicitly in God as the Creator and Father of all, and in Jesus as the Savior of the world. And do you know of any better foundation? Should I stand upon safer ground in believing, in direct opposition to the word of God, that a part of the nations, families, and kindreds of the earth, will be eternally cursed with an existence infinitely worse than nonentity? Should I stand a greater chance of salvation, in denying the testimony of the Bible, and contending that Christ is the Savior only of a part of the world? Or do you suppose that my danger would be less in compromising with my Savior, and trusting partly in myself for salvation?

I have no confidence in the infallibility of my own judgement, but receive the word of God, as the man of my counsel, and the guide of my life. I have no evidence that my "judgment stands opposed to the opinions of almost the whole body of Christians from the beginning down." On the contrary I have the testimony of the apostle Peter that Universalism was spoken of by the mouth of all God's holy prophets since the world began. In opposition to your assertion I here offer his testimony. Speaking of Christ, he says, "Whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Endless misery is not a Bible doctrine. And it was never believed nor taught, by any Christian, until some of the errors of the heathen, with whom it originated, were amalgamated with christianity.

You have used several expressions which I do not feel disposed particularly to notice. One of which is "*Fool-hardy spirit*." It is a principle with me, as far as duty to truth will permit, to throw the mantle of charity over those expressions of my brethren, which do not accord with the spirit of Christ. Therefore without stopping to inquire what you meant by these words, I will merely offer it as my opinion, that such expressions add no weight to the character of the gentleman, much less of the Christian.

(To be continued.)

BR. RODGER'S TOUR NO. II.

I verily think the Lord takes the more care of a poor fellow for his not knowing enough to take care of himself. At BEDFORD—having expended my very last penny in hiring court rooms, and other places convenient for religious meeting—and having been necessitated to part with my horse at READING, on account of his lameness—I was perplexed to the utmost to know how to get forward in my journey! A hundred miles from Pittsburg—without a penny—credit—or acquaintance. What was I to do? I asked my *wit* the question repeatedly—and all the answer I could get from it was—*nothing!* But Providence took the matter into his own hands—the sheriff of Bedford county must at that very juncture start to Pittsburg with a prisoner—I must by the merest accident hear of this—he must become interested in me at first sight, (as he subsequently informed me he did,) and that interest must induce him to give me a passage, and bear all my expenses, through a journey of three days! Upon my word! if it were not a sin to charge God with taking care of heretics, I should be tempted to think he had some hand in all this!

Conceive me now, riding to Pittsburg in the custody of the sheriff, and seated by the side of a negro State convict! But never mind! "*Variety*," saith the poet, "*is the very spice of life, which gives it all its flavor*." This convict, moreover, was no mean personage after all; being a duly accredited and consecrated member of the *sanctum fratum*—a *bona fide* subject of holy orders, no matter of what sect.

The only places after leaving Harrisburg of which I can make a fair report, are MECHANICSBURG, which contains a free church, and some fifteen hundred inhabitants, and CHAMBERSBURG, with a population of five or six thousand, and decidedly the handsomest inland town in Pennsylvania. My congregations were here large and attentive, but no one offered to relieve me of tavern charges. I could hear, at the different places I visited, of prior visits by Br. Otis A. Skinner, of whose industry and enterprise I have formed a high opinion.

The appearance of egotism cannot well be avoided in this kind of communication—except by substituting the plural *we*: which if I substituted in *duplicate*—or, like the popular deity, in *triple* form—I should not scruple to do; but I am scarcely an unit, you know, in my physi-

cal dimensions, and must therefore be allowed the use of the singular pronoun.

PITTSBURG—if we except New-York—is the busiest place I ever saw, and—excepting none—it is the strangest. The sunbeams get lost in the superincumbent mass of smoke and vapor, formed by the numerous furnaces and steam engines in the place, and they do not find their way down to the city until the day is one-fourth spent! Pittsburg and its suburbs contain a population of thirty thousand, and are certainly unsurpassed in amount of steam machinery by any town in the western hemisphere.

I have been as well, and as badly used here, as in any place I ever visited. The *friends* to the doctrine are really such; and so are its foes. The line between is very palpable. My first lecture was delivered in the Dutch church—a large and handsome building—the trustees of which were all favorably disposed toward us, till their preacher, getting them together, talked them out of it, in Dutch, and I received word that I could have their house no longer. Unsuccessful applications were then made for the Unitarian, African, and Disciples' meeting-houses, and also for the court-house and theatre. At length the concert hall was hired for the purpose, and the meetings in it have been very largely attended. It is very commodious, and will contain about six hundred people. It could have been procured in the first place, but it was feared that the public could not be attracted thither to hear preaching, because of a prejudice against the building—but curiosity, or an interest in the subject, has greatly triumphed over that obstacle. One infallible mark of the rising interest in the subject is, that the number of female attendants has increased with each successive meeting. I have been three weeks in the place, and preached ten lectures, and was under the necessity of being unemployed 2 Sundays, for lack of a suitable place.

Four of my lectures were delivered in the court-house, which on every occasion was crowded to a disagreeable excess. It is very spacious, and supplied with a semi-circular gallery: and yet great numbers were under the necessity of retiring for want of room—on which account the fears of the *craft* were awakened, and the court-house was closed against me, and opened to a Calvinistic minister living in the place, for the avowed object of affording him an opportunity of attacking me and my doctrines. He is a man who is much respected, and pretends to a great deal of learning.

Well! how do you think he succeeded? I will tell you. His first assault was made on a Sunday evening; and as I had no appointment, I was present. The congregation was very large at the commencement, but it greatly diminished during the progress of the meeting. At the close, he announced that he would continue his strictures on the following Sunday evening—he also had the same fact announced in every paper, and nearly every pulpit in the city. It was not till the following Friday, that I ascertained that I could obtain a place for the coming Sunday; and therefore, my time and opportunities for diffusing the information were very limited. Sunday evening came—dark and rainy. My opponent's meeting—though in the centre of the city—was very thinly attended; mine, on the contrary, was so overwhelmingly crowded that it presented a dense mass of bodies! Need you any farther comment?

Suppose, Br. Skinner, that at the time we were at Elmira together, a Rev. gentleman had stepped up to you as you were entering the court-house desk, and addressing you, had said, "Sir, it is true that the commissioners have guaranteed to you the right of the house for this evening, and your friends have been at the trouble of notifying the public to that effect, but, Sir, I have since seen them, and have ob-

tained their authority for thrusting you out, and for occupying your place myself, for the laudable purpose of putting you and your doctrine down if possible; you will, therefore, Sir, please notify the audience to that effect." This kind of conduct would no doubt have given you a very high opinion of the gentleman's modesty, and the Justice of the Elmira Commissioners! Exactly thus was I served in Pittsburg!

Now for a picture of one of my meetings in the court-house. A dense mass of human bodies meet my eye in every direction—others are endeavoring to crowd their way in—before me is the lawyer's table, surrounded by keen opponents, whose ears are pricked up to a nice degree of perception, in the hope of being able, by a close analysis of each sentence, to extract something to their purpose; each has his paper and pen before him in terrible array, as though he thought to scare me with the poet's threat,

"There's an amang ye takin notes,
Faith an' he'll print it."

I no sooner commence my discourse than up jumps one of my clerical opponents, he vociferates that he stands ready to enter the lists of controversy with me, *if a place can be obtained* for the purpose; but, on being asked, confesses that he *knows of no such place*. Still he proposes that the argument should be gone into on the next evening. Here another jumps up—"Not to-morrow evening, if you please," says he, "I have appointed to preach against Mr. Rogers myself to-morrow evening. I beg, therefore, that you will postpone your commencement till another time." I now break in upon the litigants for the honor of the first lunge at my heresy, by proceeding with my discourse. I am suffered to go on for about fifteen minutes, during which the doctrines of Calvin—although in a civil way—are handled in a manner not exactly to the old gentleman's liking—he is aroused—and in the disposition in which he burnt Michael Servetus, he raises, by the instrumentality of his children, a terrible row about my ears. "*That fellow ought to be dragged out of the pulpit*," cries one. "*Out with him*," vociferated a second—"Pull him down," bawled a third—"Down with him," cried twenty voices at once—and then came a shower of petty missiles at my head, buttons, peices of coal, glass, plaster, &c. A tumbler on the desk before me was broken, but I escaped unhurt. "I am not the man to be mobbed down," said I—"I would preach the love of God in the dungeons of the Inquisition, or at the martyr's stake—you cannot stop me"—and they concluded to hear me out through a long discourse, only interrupting by occasional hisses or groans! This is a faithful sketch of one of my meetings in a city noted for piety!

[We are compelled to omit a few lines here to get the article in this page. It is not essential to the narrative.]

While my mouth was stopped for want of a house to preach in, I was busily employed in speaking through my pen. I invited the clergymen of the city, through the papers, to a public discussion of the subject, pledging myself to yield the point entirely, if *one text* could be produced, which, by a fair construction, teaches the doctrine of endless misery. I have also written a work of 24 pp. duodecimo, and am getting two thousand copies printed, on which I had to be employed night and day, in order to supply *copy* as fast as it was wanted. I have moreover written a subscription for a UNIVERSALIST CHURCH, to be erected at this place. These matters have kept me so busy that I have not even found time to walk over the city, nor to write this second number of my tour till this late moment. I hope I have been guilty of no immodest vanity in the statement of these matters, or that if I have, I may be pardoned on the score of non-intention.

Most affectionately,

GEO. ROCKE.

The following excellent article is from a little work entitled "Recollections of a House Keeper," which issued from the fruitful Press of the Harpers sometime during the last year. We doubt not it will be read with interest. We have an interesting little narrative marked, in the same volume, which we shall endeavor to give in our next.

A TEMPERANCE LECTURE,

To my Cousin William.

It seems to me a dream, that I once cleansed and replenished a gin and brandy decanter every Saturday morning. My "swords are turned into ploughshares, and my spears into pruning hooks," for there they stand pictures of innocence, converted into water-crafts and molasses bottles.

Let every housekeeper seriously look back upon her past experience, and ask herself how many individuals (unintentionally of course) she has led into temptation by these polished seducers, and if she has herself escaped a pit where so many of the bright and good have fallen, offer up a prayer of thankfulness.

I know not how many others may have felt, but my soul has often been wrung with anguish at the utter hopelessness of preventing any individual, who has betrayed a tendency to intemperance, from plunging daily farther and farther into sin, when the means were spread out before him, leaving unchecked his vitiated taste.

Edward, like others, provided liquors for his sideboard, but only drank them as the compliment which society demanded with his guests. Wm. Ingols, my cousin, an interesting young man, entered his office, as a student and resided with us. He was confiding and communicative, and I soon began to love him as a member of our household. At his first dinner Edward joined him in a glass of brandy and water, on succeeding days he took it unsolicited, in a short time, he drank at the side board before dinner; and, in a few weeks, repeated the draught at bed time.

I asked Edward's advice on what was to be done. He answered with a smile, "you are a woman, and can manage these things better than I. Talk with Ingols on the subject. You know my detestation of this genteel tippling, but I have no authority over him."

A fair opportunity offered, in Edward's necessary absence at a circuit court for a week, to speak on the subject without implicating my husband.

As Ingols was visiting the side board as usual, and (what seems to me an alarming symptom) covering the lower part of the tumbler with his hands, I asked him, with a little hesitation, if he drank brandy for his health.

"I cannot say that I do," said he smiling.—"Will you take a little for yours, cousin?"

"No I thank you," said I; I am afraid of it. "Afraid of it, cousin? It will not hurt you. You will be all the better for a little tonic."

"A little tonic might not hurt me, cousin William, but I fear being tempted. I distrust my own strength of character."

"Pshaw! you are not serious! I have been drinking a little several years."

"Why do you drink it?" I asked. "Your mind is naturally active, your conversation is agreeable, you have no mental or bodily suffering, and you have a thousand rational modes of enjoyment. If you will only look into your own feelings, you will find a comorant settling over them, whose guilty cry is "give, give."

"You are a sweet monitor, cousin Clara; I believe I must take a little brandy if it is only to hear you scold so prettily."

"Oh, Ingols," I answered, "do not in mercy to yourself, treat this subject so lightly. Why society tolerate its abuse I know not. I see already a look directed to that bottle when you are about to pour its libations to your incipient sensual desires, which speaks an awkward con-

sciousness. You are already screening the quantity you take. If you love my schooling, hear it plainly. Your manly and gracefully form will soon begin to lose its firmness, your brilliant eyes shine with a drunkard's glassy in expressiveness, and your mind,

"—where God has set his seal,
To give the world assurance of a man,

reduced to childishness, worse than childishness, since its weakness will have no redeeming innocence."

"But Mrs. Packard," said Ingols, "you forget how many indulge in ardent spirits without injury."

"I do not forget, that, William, but I remember most vividly how many have been destroyed, while these moderate drinkers, favored perhaps by constitutional resistance, have been unscathed by the burning trial. But they will not escape, cousin William; they cannot escape His eyes who watches motives rather than deeds. They may be strong enough to carry until death, the unrighteous banner of the drunkard, without reeling, while others are falling on the right hand and left, but they lead the way to the destruction of others, and they must answer for it."

"My dear cousin, said Ingols, you take this matter too seriously. You make a bug-bear of a trifle."

"A trifle!" I exclaimed; "call not that a trifle which rifles the mind and body of their best gifts. If I were permitted, I would go (not in the wildness of quixotism, but in the spirit of him who drove the profaners from the temple,) and destroy every implement like that before you, which attracts you and others from the simplicity of nature. They disgrace our homes, they deform the purity of domestic scenes, and often convert them into bacchanalian orgies.—I had a friend once, William, young and lovely, such a one as your warm heart would have loved, and your discriminating mind appreciated. She received a shock from the early disappointment of her affections, pined, sickened, and drooped like a withering flower. Would to God she had died in the unstained paleness of her beauty! Tonics were recommended, and as medicine they were right. Her health was restored, and all would have been well, had they not been spread out among the wants and luxuries of life. Her sensual appetite increased. I sicken when I remember the miserable subterfuges that marred her frail character, first chilling the confidence of friends, and then by open exposures disgracing them. The enemy wrought surely; baffled but not subdued by reproaches, by entreaties, by the shunning eye of retreating friendship, by the agonizing appeals of a dying conscience. She died a drunkard. Her mother wept bitter tears than should ever fall over a daughter's grave; her sister's cheek paled with a sorrow sadder than grief: and her father, I tremble when I say it, cursed his first born child."

Ingols had not tasted his draught while I was speaking, but held it in his hand and when I ceased, quietly placed it on the table and said, "Cousin, I have not the heart to drink this now, and will give it up, if only to please you."

"You are not angry then."

"How can I be angry with a true friend, and a lady too!" with a low bow.

"Thank you!" said I, "and now that I have gone thus far may I proceed?"

"Yes, cousin, I give you *carte blanche*."

"I shall do it by actions not by words," I said with solemnity; "and I warn you to be prepared, for I have solemnly pledged myself in prayer to God that I will never again aid the cause of the destroying Angel. But promise me (not that I claim any right over you but that of interest in your welfare) that you will abstain

from ardent spirits now in the sunshine of your youth before the evil days come."

Ingols hesitated, reflected, and promised half earnestly, half-jestingly.

On the following day no decanter was to be seen on the sideboard or table, and I carried the keys up stairs. Ingols was very amiable, and our week passed happily away. Edward returned, and took no notice of the withdrawal of the decanters.

I had retired to my bedroom early one evening, when I heard Ingols enter, and ask Polly for the keys. She came up stairs, and I gave them to her in silence. I heard her transfer them to him and held my breath. He opened the door. I trembled so much that I could not stand. I had emptied every decanter. I heard the rattling of the keys as the door closed, and a faintness came over me at my own daring. A half an hour passed away, and Polly came back with a slip of paper, on which was written, "You have conquered, cousin. I thank you, and thank God."

I burst into tears, and sobbed as if my heart would break, nor was I relieved until Edward returned and said he loved me better for my moral courage.

SATURDAY NIGHT.

"'Tis Saturday night," says the laborer as he turns towards his home, with the wages of his industry. "I have had a week of hard toil—but now it is over—and when I see my little fire blazing bright, and my comfortable supper, and my quiet family, and know my wife and children would be glad to hear how much I have earned, I shall forget my hard work and my weariness. I am glad it is Saturday night; and it makes me think of some verses I read when I was a boy, that describes a poor cottager in Scotland, coming home of a Saturday night, with his hoe and spade upon his shoulders, as tired and as hungry as I am, and I dare say with less money for his family; for poor people in the old countries are not so well off as they are here, and don't get as much for a day's work. But when he saw his cottage peeping from under a great oak tree, that partly hung over it, and heard the voices and laughing of his little children that ran out to meet him, and sat down by his cheerful fire and clean hearth and good wife, who was so tidy and careful that she could "make their old clothes look almost as well as new," he felt so glad that he envied nobody, and "forgot his labor and toil," just as I do; and gave good counsel to his children, and read to them out of the Bible, and prayed with them to God, as I ought to do."

"'Tis Saturday night," says the absent child, "and I will set down and think on the home of my parents. Now, as the twilight comes on, and darkness begins to shut out the landscape, the memory of past times shine brighter on me, and the images of distant friends seem nearer to my heart. I imagine my family at this moment seated round the table for the social repast. Every one is in their accustomed place—my father looks thoughtful. Saturday night reminds him, that one of his children is not there—my brothers and sisters converse cheerfully—my mother observes to them, that some dish was my favorite—and they all wish aloud and at once, that I could share it with them. Now, they rise from supper, and draw their chairs in a nearer circle; they recruit the fire, and close the shutters, and one takes a place near the candle to read aloud. But first—I think they again speak of me, and teach the youngest one to lisp my name whilst it smiles like a cherub. Perhaps vanity has helped to draw this picture; but even if they are not speaking of me so much, I know that they love me, and wish for my improvement; and for their sakes, I will strive to be still more industrious, gentle and useful."

MESSENGER & UNIVERSALIST.

SATURDAY, MARCH 28, 1835.

GREENWICH CHURCH.

Subject for Sunday, (to-morrow) Evening, Jer. xix, 14.

TO CITY SUBSCRIBERS.

A recent change of Carriers in New-York having taken place, some of our subscribers may perhaps be neglected. We desire early notice of all such cases that we may rectify the mistakes. The route will soon become familiar. We shall feel under obligations for prompt notice at all times where the paper fails to reach the subscribers; for we desire to have it punctually and correctly delivered. P.

PHILADELPHIA CONTROVERSY.

This controversy, which has excited so much interest throughout the country, for the past year, has been very unexpectedly closed on the part of Dr. Ely, as will be seen by his letter which was published in our last.

Without stopping here to speculate upon the probable motives which have led to this sudden suspension of the Controversy, we may be allowed to remark that there are some things about it which we do not exactly understand.—By turning to our 13th No. of this vol. (Jan. 24,) we find an extract from the Philadelphian, in which a correspondent of that paper takes the editor severely to task for continuing his “tedious and most unprofitable discussion” with Br. Thomas. The writer was “surprised that the editor of the Philadelphian should consent to waste his precious time in such a contest!” and “hoped that hereafter the productions of Mr. Abel C. Thomas would be found very scarce in the Philadelphian!” Dr. Ely very promptly and energetically informed his officious correspondent, “S. S.” that “not a few differed in opinion” from him—adduced the express opinion of a very “judicious clergyman in the state of New-York” to show the interest in, and importance of, the Controversy, and reasoned very correctly, that as some really believed the doctrine of Universalism, and in his estimation “ought to be guarded against the seductive system,” and as “many of the Universalist papers promptly republished his letters,” it was a great inducement to him to “catch a moment, when he could, to prosecute the Controversy.” He impliedly reproved in the strongest manner the proscriptive spirit of his correspondent, and virtually affirmed that no time is too “precious” for him to devote to it. And yet, in the short space of 6 or 7 weeks, there is an entire reversion of opinion. Mr. Thomas’ letters in his paper are “sufficient” to show what Universalism is, and his letters “will show the scriptural arguments” in proof of the everlasting misery of a portion of mankind!!

But whence the sudden change? It was important then, to get his “scriptural arguments” before Universalists.—The same facilities for reaching them, still remain, and will remain, so long as the Dr. may find it convenient or agreeable to write. Neither have we any evidence that the “not a few” of his own friends, have lost their interest in the Discussion. Some were so “confident of the intrinsic excellence of his cause that they ‘hardly deemed it necessary’ to inquire after ‘its issue,’ but this could not be the case with all. Then why should he not press forward with an accelerated zeal in spreading out before Universalists “scriptural arguments against their errors,” and thus guard them “against the seductive system.” Can any one tell why?

The Dr. has assigned a reason it is true—he expects “soon to start on a journey of two months at the least.” Can he be serious here? In turning to our 3d vol. we find that the Correspondence was suspended at one time last season for three months, and several interruptions have taken place of a month or two at a time. In fact, only sixteen letters have been given in near fourteen months! But little over one in a month, and we believe he has not generally waited long for Br. Thomas. The reader will draw his own conclusions.

But another thing which we do not understand, or cannot reconcile, is, that the Dr. should express himself as follows—“that our discussion should thus close without any unfriendly personal litigation is to me a matter of satisfaction,” while in the very paragraph preceding this, he gives the greatest provocation for severe personal rebuke. “I have personally known,” says he, “but a few Universalists who were persons of good moral character; and I verily believe there is no device of the devil so well calculated to blind

men to their ruin,” &c. See his letter last week. This is not the language of kindness or conciliation, neither of the gentleman or christian under such circumstances. He was allowed every facility for presenting his “scriptural arguments,” and of bringing them before Universalists, too, and it is not the part of candor, when one fails to find arguments against a position, to begin to rail at it.

We readily admit that it is much easier calling Universalism a most ruinous “device of the Devil,” than in proving it such; but a man of Dr. Ely’s standing should be the last in the world to avail himself of such an indolent defence. The more wicked and ruinous it is, most certainly the easier it is to explode it. And it would exhibit more of valor to do it, saying nothing of christian requirements.

Another circumstance which we cannot well reconcile is, the Dr.’s assertion that Br. Thomas’ letters in the Philadelphian are sufficient to show his readers what the present scheme of Universalism is, while it is a fact that Br. T. has hardly had an opportunity to make an affirmative statement of Universalism! He has almost wholly been engaged in showing that the passages adduced by Dr. E. do not prove endless misery. The moment he is prepared to enter on the affirmative, at the direct suggestion of the Dr. the latter retires from the field! What shall we say to these things?

Since the foregoing was prepared, a friend has handed us the following article which he cut from the columns of the Philadelphian. As will be seen it is credited to the “Cumberland Presbyterian,” so that there is at least ONE publication, in all the Orthodox ranks, which has alluded to the Controversy! But what means Dr. Ely in copying the article into his columns? Is it to sanction fully the opinion there expressed that Br. T.’s view was a “miserable subterfuge”? Why, then, did he avoid such a favorable opportunity of exposing its fallacy? “Miserable” as the “subterfuge” was, he entirely failed to refute it, except by wholesale declarations, and they are not current coin in these days.

We need only remark in conclusion, that the Dr. would be much better employed in pointing out the fallacy of Br. Thomas’ opinion, than in copying the simple unsupported assertion of any man. The following is the article alluded to. P.

MISERABLE SUBTERFUGE.

A discussion of the merits of Universalism is now going on between Mr. Abel C. Thomas, one of the champions of that creed, and Dr. Ely, Editor of the Philadelphian.

As evidence that the scriptures teach the doctrine of future punishment, Dr. Ely adduced the account given of the rich man and Lazarus, in which our Savior says, that at death Lazarus was carried by angels into Abraham’s bosom; “and the rich man also died, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.”

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.”

This passage alone, if taken in its obvious and literal sense, at once uproots Universalism; therefore Mr. Thomas must find another meaning for it—he must explain away the hell and torments so clearly brought to view by our Savior. Reader, hear the miserable shift by which Mr. Thomas a *professed* minister of the Gospel hopes to escape hell.

He supposes the narrative of Dives and Lazarus to be *figurative*. He supposes Dives to represent the unbelieving, and Lazarus the Christian Jews—the death to be *national*—hell to allude to the destruction of Jerusalem—Dives in hell to represent the *besieged Jews*—Lazarus in Abraham’s bosom, the Christian Jews who had fled from the city before it was besieged—the

great gulph between them to represent the *ditch* which the Roman soldiers cast around Jerusalem!

Having in his estimation explained away hell and future torments, Mr. Thomas retires with an air of triumph. We hope however, that the number is *very small* who would be willing to risk the salvation of their souls upon the *supposition* that Mr. Thomas has luckily hit upon the true meaning of the passage. And if this *preacher* has no better ground of hope, we would entreat him to fly from this refuge of lies, and build upon the Rock of Ages, lest he should yet lift up his eyes in hell and learn, when too late, that the *gulph* between that place of torment and Abraham’s bosom means something more than a ditch round about Jerusalem.—*Cumberland Presbyterian*.

THE STATE OF THE POOR.

We a few weeks since acknowledged the receipt of the Third Semi-Annual Report, by Mr. Arnold, of his ministry at large in the city of New-York. (We noticed the second in the latter part of the 3d volume.) We have not yet found an opportunity to give it a proper reading, but so far as we can judge from a brief attention to it, it is an able examination of the evils of pauperism and its appropriate remedies.

We have not time now to give a summary of his reasoning, but are so well pleased with the spirit of christian kindness and philanthropy indicated that we cheerfully make the following extract from the closing part of the Report. After remarking that our efforts must be directed not only to the checking of Pauperism, but to the removal of the causes, (which are ignorance and vice,) Mr. A. proceeds:

It will generally be found, that the pauper has never had proper intellectual discipline.—He has been confined almost exclusively to society as ignorant as himself, and his intellectual faculties have hardly been awakened. He is little accustomed to reflect and reason—to trace causes to their immediate and remoter consequences, and therefore he neglects to avail himself of the means of an honest and honourable independence, or, which is here a far more common cause, he is reckless of his condition in consequence of habitual vice. I have been informed by the officers of our almshouse, and their testimony is more than confirmed by my own observation, that at least three fourths of the inmates of that institution have been brought there by gross and habitual intemperance. The poor man becomes a pauper, because of his ignorance or vice; and these in their turn are aggravated by the relief which he receives. He is also deprived, by his poverty, to a certain extent, of the ordinary means of becoming more wise and virtuous, and thus these evils tends to increase and perpetuate each other. Pride and luxury have raised a wall between him and his more favored brethren which he cannot pass, and thus he is shut out from the improving influences of social and friendly intercourse. Perhaps he has never learned to read, or if he has, so badly learned, that he has acquired no taste for reading; and thus the press, that great intellectual and moral luminary, shines not to him. Perhaps his moral nature has never been subjected to a salutary discipline in early life, and weeds alone, in their rank luxuriance, now occupy the soil whence kind and devout affections should have sprung; and having no friendly hand extended to lead him on, and no kindly word of caution whispered to him, he has gone down the broad road of sensuality and excess, to the lowest and most degraded condition. Such is the road to pauperism, and it is broad enough for all. The remedies, so far as they are in human hands, are Christian sympathy and truth. If we would stay its progress, these must be applied,—we must enlighten and reform the poor. I know it will here be said, this is a great and difficult work; who is sufficient for these things? It is a great and difficult work; it should command the pro-

foundest wisdom of the wise, and the most energetic efforts of the persevering. It demands study, and labor, and sacrifice. It requires, in its immediate instruments, a kindness which no provocation can interrupt, an activity which never tires, a benevolence which regards all mankind as brethren, and each as possessing a moral nature more valuable than the outward universe; and which will stoop to perform the meanest and lowest office for the lowest and most deeply fallen of our race, if thereby the smallest check may be interposed to his downward career, or the smallest impulse given him to an upward course. It requires a faith in the beneficent designs and in the providence of the Heavenly Father which never wavers, and admits of no discouragement; and in the good which He is working out for His human offspring, by the instrumentality of human means, which makes effort prompt, and persevering, and cheerful, though no immediate effect may be perceived:—a faith sustained by the reflection, that when Jesus, our Lord and Teacher, was suspended from the cross, 1800 years ago, after all his toil, and teaching, and prayers, nay, after life itself had been sacrificed in the cause of human redemption, to all human calculation the world was no wiser, or better, or nearer salvation, than when he first appeared; and yet that a brighter day has dawned; that the seed then sown has taken root, and much has been accomplished, although much still remains to be done by his faithful and devoted followers. To sum up all in one word, it requires only the spirit of him who was "anointed to preach the Gospel to the poor," and who said, "lo, I am with you always, even unto the end of the world;" and with this spirit, all difficulties will be encountered with alacrity; all obstacles will be overcome; the work will advance to its accomplishment, slowly, it may be, but surely, and in its progress it will be divinely beautiful.

It is a great and difficult work; and therefore shall it not be attempted? Have we no faith in our religion? or do we believe it was not designed for all? Was it the intention of its benevolent Author that it should be confined to the few, and that the blessings which it confers should be withheld from the many? That its ministrations should be restricted to those possessed of wealth or worldly distinction, and that the millions should be left to perish for want of the bread of life? Never. God's providence is not so partial. The blessings of Christianity were designed for all; and if they are withheld from any, they are withheld at the peril of those who are favored with the means of their diffusion. The privilege—I say not the duty merely, but the privilege, the noblest and best conferred upon mortal man, has been granted to some, by divine providence, of being God's stewards to their brethren, for spreading abroad the light, and truth, and purity of the Gospel, until they shall be as universal as the rains and winds of Heaven.

UNIVERSALISM IN NEW-YORK.

It is matter of unfeigned rejoicing with us to witness the steady and sure progress of our cause in the city of New-York, and we doubt not it will be equally interesting to friends abroad, to be certified thereof.

In taking a retrospect of only a few years one can hardly credit his senses. It is but about three years since the Grand-st. Society, (then a mere handful,) removed to the Orchard-st. Church, which was taken on individual Lease. From that handful it has become a large congregation. Two years ago they re-organized under the name of the *Second Universalist Society*, and one year since purchased the Church, which they now occupy. With the evidence of prosperity which has been presented this spring, in the letting of Pews, &c. and a continuation of their present creditable zeal, they will very soon have the pecuniary concerns of the Church in perfectly easy circumstances, and under their complete control.

Two years ago the friends in the west part of the city or-

ganized as the *Third Universalist Society*. They leased a small, but very neat house of worship in Sixth Avenue, foot of Amity-st. for three years. Such has been their rapid increase in numbers and strength, that they have recently purchased a very eligible site for a church, in Bleecker, corner of Downing-street, for which they paid \$11,500. It is a beautiful location, in the bend of Bleecker, so that the whole front of the Church may be seen from Broadway.—Saturday last they broke ground, and design to have their house inclosed by Sept., and completed by January, so that they may then offer up a New Year's thanksgiving therein to the God of the whole earth, for the success which has enabled them to rear another temple to the worship of the Father and Benefactor of all. It is their intention to erect a building worth \$15,000 or \$16,000, making with the ground \$27,000 to \$28,000. They have upwards of \$20,000 of the amount already secured, by donations and private loans from members of the Society. May they continue to press forward with the same commendable zeal which has thus far marked their course as a Society, and many more, we doubt not, will hereafter spring up and imitate their bright example.

We repeat, in looking back but a few years, we can hardly credit our senses. Then, we watched the course of events with all that intense anxiety which we might be supposed to indulge in viewing some favorite vessel threading her way through a narrow and intricate passage, beset by the most imminent danger on every hand. Now, we think we see her clearing the rocks and quicksands, and riding gallantly into the haven of peace and safety. God grant that we may not be deceived in our reckoning, and to Him be all the praise!

THE JUBILEE.

It will be remembered that Br. Thomas a few weeks since suggested the propriety of continuing the *Jubilee* session of the General Convention, which is to take place in Sept. one week. We perceive several of our papers have noticed it, but some with a degree of hesitation. Br. Whittemore, in particular, desires the fathers and lay brethren to speak through our papers, and continues, "Will our brother editors give their views on the subject?" while in the line or two previous, he distinctly says of himself, "we hesitate to express our opinion," (on a measure so new,) "although our feelings prompt us to favor the proposition." How long, dear brother, will it take to get the sense of the editorial fraternity in this way? Speak out, brethren, one and all—yes, or no! We say, in reply to the proposition, (for ourselves,) yes—until some good reason can be given to the contrary, always providing that it is convenient and agreeable to our Hartford brethren—and now we are ready for the objections, which we will weigh in all candor.

UNIVERSALISM AT THE SOUTH.

Every week almost yields additional evidence of the increased attention to the doctrine of Universalism at the South—we may even say of its rapid progress, considering circumstances. Last week we noticed the receipt of a letter from Br. G. C. McCune. He is now located at Matthews Court House, Va. He will excuse us in copying the following paragraph—it will no doubt be gratifying to the reader who is anxiously watching the South, believing most firmly that she "will not keep back."

"It may, perhaps, give you some pleasure to hear that the good cause of truth is prospering in this part of the 'Old Dominion.' I have been laboring in this part of the vineyard of our Heavenly Father, since September last, (with the exception of a few weeks,) and I have reason to hope that thus far my labor has not been in vain in the Lord. Prejudice, the strong hold of error, is fast giving way to the truth, and we anticipate still greater things. May God in his mercy strengthen our hands, and enlarge our borders more abundantly, and bring us off more than conquerors through his name."

Br. McCune will perceive by the last Messenger that his former letter with the inclosure has not reached us. Will he advise us of the precise time at which he mailed the letter with any other circumstances, that may aid in tracing it out.

Br. H. F. Stearns, late of New-Hampshire, is now travelling in Alabama, preaching the gospel of impartial grace. A letter from him to the Southern Evangelist, under date of 1st inst. gives an encouraging account of the state of our

cause in Conecuh county, where he is now laboring. He finds many prominent and warm friends, and a general disposition among the people to listen to the glad tidings of the gospel. His meetings have been well attended. On one occasion he was lecturing on the subject, "God is Love," and read the chapter in which it is contained, and so fully had the people been indoctrinated into Partialism, that many of the audience could not believe it was a portion of the word, but supposed he had a Universalist Bible, (as he has since been informed,) and were not satisfied until they had read it in their own! Such is the force of prejudice with men. May those who are so manifestly groping their way in darkness, be speedily enlightened on the truths of the gospel.

P.

THE DISCUSSION.

One advantage we think must accrue from the Discussion now pending at the Orchard-street church—it is this—many people within the circle of its immediate interest will unquestionably become better acquainted with Universalism than they otherwise would have done in years.—Many amusing circumstances, (that is, amusing to Universalists,) are continually transpiring in relation to it.—One has just been related to us. The narrator had been conversing with a partialist friend, who frequently took occasion to give him the most solemn warning against Universalism. The conversation turned upon the Lectures. The partialist desired to know whether the discussion had ever come on to the subject of immortality beyond the grave. He was informed that there could be no controversy between them on that point. "No controversy between them on that point! Do Universalists believe in a future existence? Why I thought they held that when men died, there was the end of them!" And thus one half of the world judge of Universalism, without ever investigating its claims at all. We hope a better day is dawning.

P.

INDEPENDENT MESSENGER.

This periodical has just been removed from Mendon, Mass. to Boston, and its secular management has passed into the hands of Messrs. Brewster & Co. Brs. Paul Dean, Resident Editor, Charles Hudson, William Morse, Philémon R. Russell and Adin Ballou, Corresponding Editors. So far as the Messenger shall aid in advancing christian truth, which we regard as the final reconciliation of all things to God, we wish it abundant success.

P.

Br. Charles Spear, says the *Inquirer* and *Anchor*, has accepted an invitation to settle in Springfield, Mass. and is to preach alternately at that place and Cabotsville and Chickapee. Br. Spear is a zealous laborer and the cause will prosper under his ministration, wherever he may be located. In the liberal and valuable contributions he has from time to time made to our columns, our readers have had some opportunity of estimating his worth as a writer. And we hope he will continue to remember us, whenever it can be done consistently with his time, and the equal interest of others.

P.

Br. Whittemore and the subscriber in Charlestown are informed that the order for the Messenger did not reach us till about the time our last paper went to press. This will explain the delay.

The letter of J. W., Deep River, Ct. with the enclosure is received. This paper he will perceive is the 22d No. of the 4th vol.—52 constitute the year at \$2. The last vol. (3d) is \$2.50 bound. We have but few. Will he direct us in the matter, whether to send the last, or begin with the present.

Our friend J. G. Holmesville, Ga. is informed that he has paid to No. 26 of this vol.—four papers to come, up to May, 1835.

Br. Orrin Roberts has removed from Cedarville, Herk. Co. to Verona, Oneida Co. N. Y., where all communication should be sent.

Br. Spear communicates to the *Inquirer* and *Anchor* the formation of a new Universalist Society in Cabotsville, Mass. on the 7th inst.

TRUST IN GOD.

Trust in the Lord forever. Isa. xvi. 4.

It is a fact which bids defiance to all contradiction and opposition, that our condition here is rendered pleasing by the practice of virtue, and the anticipation of a happy and glorious immor-

tality beyond the ever changing and transitory scenes of our earthly existence. Yes; it is hope, that charmer of the soul, which points through the gloomy vista of futurity, to the mansions of everlasting peace and joy—that gladdens the soul of man amid all the vicissitudes of fortune. If there is any one thing that can soothe the anguish of the torn bosom of the sorrowing and disconsolate—wipe from the mourners cheek the falling tear—allay the turbulence of their grief, and turn their weeping to joy, it is **HOPE**, founded in the immutable promises of Jehovah.

But how can we obtain this hope? Trust in the Lord, for "whoso trusteth in the Lord happy is he." But there are many—too many, who have listened to the maniac rant of mad enthusiasm, who cannot trust in God. Why? They have been informed by professed teachers of mankind, that their Father in Heaven delights in viewing his offspring wretched and miserable, and that it will enhance the majesty of his glory!—that he once pronounced man good; but now curses him as a vile wanderer from his parent's mansion—withdraws from him his kind regard and protecting arm, and hurls him from his presence to bask beneath his eternal frowns and omnipotent vengeance forever!

Deluded man may profess to put his trust in such a being, but could we search the thoughts of his heart, or the inmost recesses of his soul, we should discover that they shrunk with sickening gaze from the falsity of the utterance which employed the tongue. He cannot place himself willingly in the hands of an enemy;—neither will he trust in one who has no regard for his welfare; his very nature revolts at the idea, and shudders at the thought!

"It is better to trust in the Lord, than to put confidence in man." When some unfortunate vicissitude of fortune, has seemingly deprived us of all earthly enjoyments—when grief has corroded every joy, the arm of flesh becomes paralyzed and broken, and can yield us no relief. It is then we must look for some higher power for the assistance we crave—some Almighty arm on which to lean, and which will uphold us under this burden of sorrow and anguish.

When we contemplate God as the one who wrought this earth, and the countless numbers of orbs and suns that in true gradation roll their mystic revolutions round, and as the "author of every good and perfect gift that cometh from above;" on whose countenance eternally plays the smile of benignity; whose will is the salvation of all created human intelligence, and whose purposes and designs are as firm as the immovable pillars of creation, it is then we can put our trust in him, and be assured that what he has willed shall certainly come to pass.

Trusting in God, then, is to believe that he has devised means for our happiness while in this state of existence, and that he will at the consummation of all things, ransom us from the power of death and the grave, clothed in the immaculate garments of immortality and incorruptibility, where one unbounding spring of happiness shall encircle all.

Here is opened at once the way for a belief the most consoling—the foundation for a hope which shall remain unmoved amid the downfall of human structures and the ravages of desolation! Based upon the eternal Rock of ages, it shall defy the combined forces of superstition and error, and stand unharmed amid the wreck of matter and the crash of worlds! As a beacon of eternal happiness and immortal felicity, it shall dart its blazing effulgence athwart the dreary mansions of the tomb, and disperse those shadows of doubt that often cast their frightful length over its dreary apartments! A belief which shall trample to the dust the partial creeds of men—render their agreement with

hell null and void, and like a flood of mighty waters shall sweep away and utterly destroy their refuge of lies, and implant in its mouldering ruins the sacred banner of gospel peace, which shall unfold its splendors to all the nations, kingdoms, and families of the earth.—*Herald of Truth.*

RELIGION.

Its glory is beheld in the assembled multitude, in the house of prayer, on the Sabbath of rest. The place, from its consecrated use, its neat, spacious, unadorned grandeur, reminds us of the house of God, eternal in the heavens. And the full congregation, having left their worldly occupations and cares, their titles, distinctions and differences, and met on equal and holy ground, to offer the incense of prayer and praise, to hear the glad tidings of salvation, and to imbue their hearts with the spirit of kindness and good will to their fellow men, is a miniature representation of the vast concourse of the redeemed assembled in the presence of God, and of angels, and freed forever from sorrow and death. Whatever can refine the taste, expand the mind, exalt the affections, and delight the heart of the good man, is found here; and here also are blended the felicity of man and the glory of religion. Its utility is to be seen in the order and quietness of the streets, in the cordiality and courtesy of the exchange, the attention and fidelity of the counting house and counter, the skill and diligence of the work shop, and in the confidence and success of commercial enterprise; and still more is it beheld in the triumphant spread and success of civilization, the more perfect cultivation of the earth, and in the transcendent improvement and growth of science, and of the arts of peace and comfort among men. But after all, the sweetness of religion is found at home, in the domestic circle. The confidence, kindness, and love, which it inspires, are here most perfectly displayed, and enjoyed with the purest zest. Here man, woman, child, and the stranger, find the chief good of life; here men and women are equal—age and youth most happily associated—manly strength and native delicacy most happily combined, and here too, sickness finds its richest balm, and sorrow its best solace. When genuine religion dwells at home, by its gentle yet magic power, it banishes thence unkindness, infidelity, jealousy, cold neglect and unfeeling oppression; and skillfully sheds around this earthly paradise the heavenly influence of every virtue, and pours on this spot her mellowest and purest rays of sun-light.—*Independent Messenger.*

CONVERSION OF PETER.

Of the many conversions to the "truth as it is in Jesus," none probably is more interesting than Peter's, recorded in the tenth and eleventh chapters of the Acts of the Apostles. Peter, it would seem, had, like many of the present day, conceived the idea that the goodness and tender mercies of God were confined to a few, comparatively, of the human race; and that the vast majority, the great mass of mankind, were to receive no benefit from the mission of Jesus Christ—were to have no part or lot in the great matter of the "glorious gospel of the blessed God." But God, who is infinite in wisdom, and who is as good as he is wise, saw proper to convince Peter of his error, and to communicate to him the fact that he was no respecter of persons, but the kind and bountiful Parent of all.

Peter thus relates the manner of his conversion. "I was in the city of Joppa, praying; and in a trance I saw a vision, a certain vessel descending, as it had been a great sheet, let down from heaven by four corners; and it came even to me; upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creep-

ing things, and fowls of the air; and I heard a voice saying unto me, Arise, Peter, slay and eat. But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times; and all were drawn up again into heaven." The object of this vision was (as the reader will readily perceive) to convince Peter of the truth of the great doctrine of the ultimate purification and happiness of the whole human race. It had its intended effect. Peter was led to exclaim, and joyfully to exclaim, too, "God hath showed me that I should not call any man common or unclean"—"Of a truth," yea of a truth, "I perceive that God is no respecter of persons." O what a contrast there is between Peter's language and the language of many of our partialist brethren, who appear to be grieved at the thought that all their brethren of the human family are finally to be saved, and say, If all mankind are ultimately to be cleansed and purified from sin, and made holy and happy in regions of never-ending blessedness, they don't want to be. How little of the spirit of the Gospel do brethren who thus talk, possess. If such brethren would only throw aside their prejudice, and extreme love of self, and faithfully and carefully examine the Scriptures, in which life immortal for a universe is revealed, methinks they would be led to exclaim with a Peter and a David, "Of a truth we perceive that God is no respecter of persons." "The Lord is good unto all, and his tender mercies are over all his works."—*Magazine and Advocate.*

* * The letter of G. G., East Avon, with the inclosure, came safe. Two dollars is credited on the paper. The Books he names can be sent by mail, but the postage will be very high. He had better look out for some private conveyance—one will undoubtedly offer soon, by merchants coming to the city, if in no other case. We shall retain them till we hear from him again. The P. M. of his place will unquestionably send us word.

* * The Tour of Br. Rodgers on 2d and 3d page we copy from the Magazine and Advocate.

"I, M. C." will excuse our long delay. We have been so engaged awhile past that we have not yet had time to examine his article fully. We will attend to it as early as possible.

MONTHLY MEETING.

The society for promoting Universalism in the city of New-York will meet in the Greenwich Church on Friday eve. April 3, at 7-12 o'clock. A special attendance of Members, and all those friendly to its objects, is particularly desired, as the Directors will report in full the measures which have been adopted.

The Treasurer of the "Ladies' Dorcas Society," very gratefully acknowledges the receipt of the following note, together with the Fifty Dollars therein named.

R. DURELL, Treasurer.

The subscribers have had a fund placed in their hands to distribute in charity, according to their discretion, and they present to the "Ladies Dorcas Society for the relief of poor women and children" Fifty Dollars, part of such fund.

Your obedient servants,

HANFORD SMITH.
JOSHUA S. PIETCH.
CHRISTIAN SHUART.

New-York, March 21, 1835.

Died.

In New-York, on the 14th inst. DANIEL WEBSTER, son of Mr. Moses A. Taylor, aged 10 months, 13 days.

Religious Notices.

Br. Sawyer will preach in Newark, Sunday, the 29th inst. (to-morrow) and Br. Hillyer will supply his desk in this city.

Br. F. Hitchcock will preach in Newark, the 1st Sunday in April.

Br. L. C. Marvin, will preach in Newark the 2d and 3d Sabbaths in April.

Br. Bulkely will preach at Norwalk, New-Canaan and Saugatuck, as noticed in our last.

New supply of Books.

Whittemore's Notes on the Parables, Pocket Hymns, Ballou's Nine Sermons, with a variety of other Universalist Books, just received at this office. Call and purchase.

TO A STAR.

Written by Lucretia Maria Davidson, in her fifteenth year.

Thou brightly glittering star of even,
Thou gem upon the brow of heaven!
Oh! were this fluttering spirit free,
How quick 'twould spread its wings to thee!

How calmly, brightly dost thou shine,
Like the pure lamp in virtue's shrine!
Sure the fair world which thou may'st boast
Was never ransomed, never lost.

There, beings pure as Heaven's own air,
Their hopes, their joys, together share;
While hovering angels touch the string,
And seraphs spread the sheltering wing.

There, cloudless days and brilliant nights,
Illumed by Heaven's refulgent lights;
There, seasons, years, unnoticed roll,
And unregretted by the soul.

Thou little sparkling star of even,
Thou gem upon an azure heaven!
How swiftly will I soar to thee,
When the imprisoned soul is free!

A THRILLING SCENE.

I had heard of a remarkable saltpetre cave, within a few miles of the inn where I was staying, at Cumberland Gap, and was anxious to explore it. There was an individual in the neighborhood who was said to have worked in the cavern, in manufacturing saltpetre, at a time when there was a great demand for gunpowder, during the last war. This man I attempted to procure as a guide; but though he acted as a pioneer for me to several wild scenes, nothing could persuade him to take me to this. He at length, with some emotion, assigned his reasons; which will better appear after I have given you the features of the place, as they were described to me. The opening of the cavern is in west Virginia, on the side of the Cumberland Mountains; but one of its branches has been traced far into the adjacent State of Kentucky, and there are said to be several chambers of it in Tennessee. I have, myself, indeed, in exploring one of its supposed passages, that opened two miles from the main embouchure, passed the dividing line of two of these States. The most direct of its branches has in former years, been measured with a chain, to the extent of seven miles.* The form of the cavern is as remarkable as its size; as, just far enough within the entrance to shroud it in darkness, there is a precipice of more than 200 feet (262 is said to be the measured depth); and the only mode of advancing farther into the cave is by descending here, when you come to a flat surface, whereon your farther progress is unimpeded. The sides of the precipice are marked here and there by ledges of rock, and the persons employed in manufacturing saltpetre, had, with considerable ingenuity, adjusted a chain of ladders from one ledge to another, so as to form, apparently, a continuous stair-case down the perpendicular side of the cliff. At the close of the war, twenty years ago, the cave became deserted. The population then was not dense around, and there being but little travel along the nearest highway, the place was seldom mentioned, and never resorted to. It chanced one day, about six years since, that the man whom I wished now to guide me thither passed the mouth of the cavern, with a companion, in hunting. Sitting down near it, to refresh themselves, they began to recall their recollection of those who had worked in the cave in by-gone years; and the period seemed so recent, that they thought it worth while to look whether none of their implements, then used, were yet to be found in the pit; determining that any of the tools that might be left, after so long an interval, would be a fair prize for themselves. Entering the cavern, they first, by the light of a pine torch, carefully examined the wooden lad-

ders which had been now for sixteen years exposed to the damps of the place. They had been made of cedar, and still appeared sound.—The cautious hunters agreed that all was right, and both descended. They reached the bottom in safety, and, as expected, they found several neglected tools still remaining there; and selecting a pickaxe and a spade, they commenced their ascent upon the ladders. The first flight was soon accomplished; but their steps became slower as they got farther from the bottom, and as the implements which they carried could not be balanced upon the shoulders, each had but one hand upon the ladder, and of course, as that became tired, each was compelled to move more and more carefully. Patience and steadiness, however, at last brought them near the summit. In fact the upper rung of the ladder was in view, when the foremost man taking hold of one more decayed than the rest, it broke in his grasp, and he fell backward with his whole weight upon the chest of his companion; the other reeled and staggered with the blow, but still kept his one-handed hold upon the ladder. The iron tools went clanging to the bottom.—There was a moment of intense anxiety whether he could sustain his comrade; there was another of thrilling doubt whether his comrade could regain the ladder; and both were included in one mortal agony of fear and horror. But the falling man clutched the ladder instantly, and laying a frantic grip, with both hands, upon the sides, they gained the top, at last, together. "Stranger," concluded the man, while his voice faltered at the end of the tale, "we knelt to God at the mouth of that cave, and swore never to enter it more."—*Winter in the West.*

MAN AND WOMAN.

BY MRS. P. W. BELL.

There is a moral depravity, a coarse licentiousness in the nature of man, that is wholly foreign from the female character; and of which, nothing is a stronger proof, than the unvarying constancy with which women will adhere to the objects of their early attachments, even after they excite nothing but disgust in every other bosom. Man, on the contrary, is seldom so permanently attached but he can turn aside and dally, through mere wantonness, with any wandering wail who may cross his path; and the world only smiles at his folly. Woman shrinks with intuitive dread from the libertine glance, and it is only from man, never from her own heart, that she learns to become at once, the object of his eager pursuit and his scoff!—And no sooner does she lose that "immediate jewel of her soul," self-respect, than to silence the sensitive consciousness of her nature, she plunges in the profoundest depths of vice. Man is differently affected. A cloud may darken for a period his mental vision, but the first ray that gleams from the sun of prosperity, or ambition, or any other leading motive of life, will dispel the gloom, and he proceeds in his career of business or pleasure, as if nought had occurred to darken his moral horizon. A crushed heart, on which he has trod with a heel of iron, may be sobbing away its last breath in an atmosphere of pollution, and he heed it not. "Why did she not respect herself?" he triumphantly asks, "and then I would have respected her also."—The world echoes the sentiment; and the self-condemned, self-accused wretch, sinks away from the cold sneer of untrod virtue, to the oblivion of infamy; while her murderer proudly stands in the hall of legislation, or the temple of justice, and his sycophants point him out as a god-like man.

A SHORT SERMON.

Many are the beautiful aphorisms that the Founder of our religion has left on record, to improve the heart and to delight the taste; and

few of them, it may be, speak more effectually and interestingly to the condition of society, and to the heart of humanity, than the sentiment, "*Man liveth not by bread alone.*" Sad, sad as may be the pinchings of hunger, and the pinings of poverty, and the withering effects of destitution, yet there is more, much more to be done for man than merely feeding him. Life dwelleth not in the well-filled purse or the well-stored garner, but in the dextrous moral skill with which our passions are ruled, in the management that curbs and guides our ambition, in the fortitude with which we meet our sorrows, in the temperance with which we govern our appetites, in the sympathy which we extend to the distressed, in the discretion with which we temper our loves, and the forgiveness by which we subdue our enemies, and in the submission with which we admit our Creator to be the guide and governor of our lives. In these things there are greater blessings than food can give. He, therefore, who can contribute professedly to these objects, and pays diligent attention to his duties, must be, in a great degree, a blessing to the society in which he lives. Let not the cold-hearted cynic say, it is the man's trade:—is it not a good thing that such a trade exists, that it is the acknowledged and ascertained duty of any individual to keep a moral watch over human conduct?

Universalist Books.

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

- Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.
Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.
Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
Balfour's Examination of Stuart's Exegetical Essays—75 cts.
Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.
Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.
Balfour's Letter to Whittman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.
Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.
Ballou's Notes in illustration of the Parables—75 cts.
Ballou's XXVI Lectures on important doctrines—\$1.
Ballou's XXV Select Sermons on various subjects—\$1.
Ballou's XI Sermons delivered in Philadelphia—37 cts.
Ballou's Examination of the doctrine of future Punishment—50 cts.
Ancient History of Universalism, by H. Ballou 2d.—\$1.
Modern History of Universalism, by T. Whittmore—\$1.
T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.
Notes and Illustrations of the Parables, by Thomas Whittmore—an admirable and very useful volume—75 cts.
Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
Life of John Murray—Whittmore's much improved edition, 50 cts.—do. Marsh, Capen and Lyon's, 46 cts.—also an edition at 37 cts.
Winchester's Dialogues on Universal Restoration—65 cts.
R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.
Streeter's News from Three Worlds—25 cts.
Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.
Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
Eternal Hell Torments Overthrown—37 cts.
Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.
David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.
Letters on Revelation between Ballou and Kneeland—50 cts.
Streeter's New Universalist Hymn Book—50 cts.
Discussion at Danvers between Whittmore and Braman—25 cts.
Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.
Reply to Hawes' Reasons for not embracing Universalism—13 cts.

* This, as the reader is probably aware, is nothing to the as yet unknown limits of the celebrated "Mammoth-cave" of Kentucky.